

M1512  
Wednesday, January 1, 1969  
Palo Alto  
Group II

Mr. Nyland: Now we can honestly say that we have waited. What will we now talk about tonight. This is like Group II—Berkeley and Palo Alto, and probably a little sprinkling from San Francisco—so we don't have to go too much in ... in perspective, and I would like to try if actually we can have a Group in which there are questions and answers. But as I said the other day, it depends on you. Because if there are questions and not enough, then it has to be filled; so then for me the question is: How long do I wait before someone holds up his arm, and how much do you want to wait, allowing the silence to continue until finally you think it's too much.

Yeah, let's start.

Questioner: Um, many times I get, ah, sort of a religious feeling or attitude towards my life, and it's not so much started by a meeting but started, somehow, by remembering in my childhood, which was a very religious type of thing.

Mr. Nyland: Religious?

Questioner: What?

Mr. Nyland: 'Religious,' you said? What kind.

Questioner: Uh, it was Presbyterian. It was Southern Presbyterian.

Mr. Nyland: Did you have to go to church every Sunday?

Questioner: And, uh, I ... to a certain extent I distrust these feelings of these childhood experiences, and they're coming back ... um, because I'm afraid of being sentimental. And that's the first question: How do I determine when it's just a sort of cheapness and trivia. And the second question is: How ... they don't ever seem to go anywhere. They just sort of dissolve and they last sometimes fifteen minutes, ten minutes.

Mr. Nyland: What are they.

Questioner: They are religious kinds of freedom—you know?—and ... but there doesn't seem to be any connection with a wish to Wake Up.

Mr. Nyland: Oh. No. But, would you expect that? The wish to Wake Up is a very strange concept, you know. It really only comes in when one has a little bit of a suspicion that one is asleep. But I don't think that most religions don't even get to that point, so they wouldn't know what it is to Wake Up and it's practically never anything talked about—that particular approach. It is much more in following certain rules which have been laid down and every once in a while become very dogmatic, and that the substance which originally caused the rules to be formulated, or the real reason why the rules had to be made and based on a religious aspect in which people maybe could become Presbyterian in the good sense of the word, then would be satisfied in having something in their life that would really give them a balance.

I think you must not immediately say that there was no value in it. But when you only go by what you remember in your childhood and you look at it now—which, of course, is quite different from the time that you actually experienced this—in the first place I don't think it's right to say that one has to become sentimental about it. You can see yourself very well as a young child and being exposed to the religious atmosphere of your father and mother and the different people who might come to the house, and the necessity of having to go to church and perhaps a little talk afterwards by the minister and what he said, and who was so-and-so in the church and why did they come because they are not ... and so forth and so forth, but I think as far as the child is concerned he is really quite impressionable, and there are certain very lovely and beautiful things in it—particularly at Christmas ... and also when you sing did you take part in some of the activities of the church?

Questioner: Yeah.

Mr. Nyland: Yeah?

Questioner: Oh, yeah.

Mr. Nyland: Did you sing in the choir, or...

Questioner: Yeah. I think yeah, for a while.

Mr. Nyland: And, didn't you like that?

Questioner: Oh, yes.

Mr. Nyland: Yeah. You see, there are good things in it. And the different people ... and the boys and girls with whom you associated and maybe ... I do not know how liberal the church was, but

didn't you ever have dances in the basement of the church?

Questioner: Yes. Well, I didn't go to those dances.

Mr. Nyland: You didn't do that. You mean your father and mother didn't allow it?

Questioner: Ah, I don't think they liked it very much.

Mr. Nyland: Were they very strict?

Questioner: Oh, yes.

Mr. Nyland: And, did you rebel at that time, or afterwards.

Questioner: I rebelled. Ah, I guess I began to rebel about age sixteen or seventeen, but I ... I've swallowed it for a long, long time.

Mr. Nyland: Are you sorry, now, that you swallowed it?

Questioner: I don't... I don't know what good it has done me or what harm, so I can't tell whether I'm sorry or not.

Mr. Nyland: Don't you think it has given you reverence?

Questioner: Yes.

Mr. Nyland: Or respect?

Questioner: Yes.

Mr. Nyland: Has it given you a little insight in certain spiritual values in which you at the present time still believe?

Questioner: Yes.

Mr. Nyland: Or has it given you an image of an all-loving God taking care of His children?

Questioner: It's given me that.

Mr. Nyland: But for yourself, you see, I would like to know what at the present time you still translate in your own life as something that has value which definitely came from that period.

Questioner: Well, these things ... all those things you mentioned are still ... are still there, I think.

Mr. Nyland: Yeah, and do you look at them critically?

Questioner: Yes, because I ... I look at them suspiciously.

Mr. Nyland: No. It's not suspicion, because we were talking about certain things that now were assets of you as you are now. There's no suspic...

Questioner: You called them 'assets.' Well, I'm not sure.

Mr. Nyland: Well, let's call them 'characteristic traits,' and leave alone the value of them—if they are an asset or a detriment. But, they're still there, and you don't object to them being there.

Questioner: Um, No.

Mr. Nyland: What is it you object to if you try to separate the things that are still in existence which you remember and you still have, and that what you remember which at the present time you don't like.

Questioner: I don't think I've made that separation. I guess I ... I meant to say that this is more or less a repeat of this—again, all the things of reverence—and ... what is...

Mr. Nyland: What is repeating. Those kind of things you've just mentioned?

Questioner: Yes.

Mr. Nyland: Do you object to them?

Questioner: Well, I don't object to them, but I would hope that at least occasionally they would go somewhere and not just dissipate. I...

Mr. Nyland: When you were younger, was there anything that went somewhere?

Questioner: No. No. I...

Mr. Nyland: It didn't help you in that sense.

Questioner: No.

Mr. Nyland: At the present time, whatever framework you now live in with these old ideas and sometimes you might call them 'old-fashioned,' do they prevent you now from going somewhere?

Questioner: No. It's just ... there seem to be ... and when I experience these religious feelings, ah, there seems to be an intensity that is very rare in my life—an emotional intensity—and it seems that ... to watch it go by, because it's very similar, I guess, to the attitude that I have maybe at the end of certain meetings and after listening to a tape.

Mr. Nyland: Do you object to it?

Questioner: No.

Mr. Nyland: Then why ... when you compare it to the early-youth impressions, why does it upset you, or why don't you want to think about it or even consider it sentimental.

Questioner: Well, I just ... I don't want to fool myself.

Mr. Nyland: No, I think that's right. I think you can look at it critically, but you must not generalize. Because not everything that you experienced at that time is at the present time wrong.

Questioner: That's true.

Mr. Nyland: It has given you something that perhaps even at the present time gives you the realization that something emotional did exist now and exists at the present, and it doesn't matter when one looks at whatever has affected one in one's youth; or whatever has contributed to education or whatever has been the influence of older people, or a family or whatever it might be, you find yourself at the present time in a particular state in which all of that has accumulated and which has made you what you are now. So, even at that one can say I can 'accept' what I had to go through, but is there anything now in the form of a conditioning, or certain ways of rationalizing about that, which is still at the present time a trait of myself—when I now look at myself I can trace it and say it came from that particular period.

I think if you look back on all the different experiences in your life, not only the religious ones but everything that has been told to you and what you yourself experienced; that if at the present time you look at it and here you are and you remember them, you can blame, of course, father, mother and all the rest for telling you certain things—or the minister who told you a few stories about God which at the present time you cannot believe, or that you perhaps felt that you became emotionally involved in something that you really didn't want because it didn't belong to a young man who is growing up, or whatever may be the reasons why you disliked certain things—at the same time, that what you are now and what you are thinking and feeling, even if it is influenced by the past—and it always is influenced by the past—you still can say "I am now what I am. This is ... these are my characteristics and I'm going to do, with that what I am at the present time, whatever I now can do with it."

I would not look too critically about one's youth. I think there are many things, during that time that are formed, which become quite useful afterwards. And that even if I say at the present I go through certain states which are 'comparable' to states I experienced when I was young, it is still a question: Do I want these states now, or is there something in it that I object to; and if I do object to it, why is it really that I object.

The question that always comes up is: Regardless of what I am and what I at the present time think, am I at the present time able to consider Work. You see, that really is the quintessence of the ... of the whole aspect. I take myself for whatever it is that I find myself to be, and now I have a certain insight in perhaps a realization of what is my life, and I want to see if this life can grow out in a certain direction. And for that, of course I will use everything that I have as equipment and whatever I know of myself which has been formed during that period up

till now, but the question is: At the present time, what are the particular indications of traits of my own character, and to what extent can I use them, and to what extent are they in the way.

Much of this are, I think, fleeting thoughts. Because even if you consider them sentimental ... you remember that they perhaps were sentimental, that now even at the present time thinking about it you may feel a little nostalgia, but it doesn't affect you very much. I call it a 'passing thought'; because if it really started to affect you and, ah, made for you a certain psychological state—becoming morose or pessimistic, or down, or full of hate or things of that kind—then you would say that it still is affecting you and you would have a much harder time, but I don't think it's that serious.

One can look back on certain events and certain experiences in one's past life and say that at that time they were terrible to live through; but even the thought at the present time, they must go very deep as an experience if they produce at the present a similar kind of a state of emotion, and I doubt it very much. Because I think when I consider that and I say "Yes, it is as if it happened yesterday; it is so clear and I still would scream—or could scream," I think if one makes such statements ... I would actually scream to see if that actually is the case, or if it just happens to be a thought about it.

But, you see, the whole point is really besides that. It is a question: To what extent does my early impressions and my conditioning affect me, now, that I cannot Work. Because the question of Awakening and Work on oneself is something that is added, now, as a new concept in addition to what you already have as your past; and one considers, now, the possibility of that kind of Work—if one is actually interested in what you want to become—and of course it is logical that wherever one is, at that time one has to accept whatever was the past up to that time.

You see what I mean. There's a tremendous difference between the thought about something that has happened, and a description of my actual state. Because the thoughts do not always produce a condition of the body or the total personality. Many times they are just located in the mind, and they have no particular affect—that is, the thoughts of the past. The thoughts at the present time, logically are translated many times into an activity of the present time. But when Work has to do with a very definite attempt I want to make in order to Wake Up, such thoughts—sentimental or otherwise, or experiences even including shocks that one has had—I don't think they have that kind of a value anymore, and they have been translated already time and time again into the actuality of what you are at the present.

Does that settle it? Because I think it's interesting to see to what extent religion still has an effect on one; and when they are not thoughts but when they are habits or they cause in a person, when he happens to think about what was then prescribed and that partly you're still doing or partly you remember because it was horrible—that then one can really be affected if you imagine yourself, that you would have to do it again.

But all of that at the present time, particularly when religion is so far away and when already so many things have happened since and that you're really not bound anymore, it only is in your memory. At the same time, I think that you generalize is a little bit wrong. Because you really don't know what the particular effect has been on you when you were exposed to that kind of a Christian atmosphere, and it may have given you certain psychic values which you don't recognize but that afterwards perhaps you could trace to your father or mother or the family, or a prayer at the table or a certain form of devotion, or whatever it may have been that you do remember that at the present time still not only is familiar, but also that maybe at certain times you use.

Make a distinction between that what was the law and the form and the dogma, and that what was really the essence of the doctrine. And the doctrine remains the same, but it may have been put in a form which was very narrow.

Yeah.

New Questioner: Mr. Nyland, recently I've had energy after the meetings; especially the last, I've had a great deal of energy for Work. And this would go on and then it would be time for me to go to bed because I had to be up early for something, and from experience I see that I have no control of what kind of a state I'll be in next morning. And, so it almost makes me want to stay up all night, you know, because I don't want to lose that state. So I'm wondering if there's some way to keep that state through sleep, or if I just have to start all over again.

Mr. Nyland: [Chuckle] It would be nice, wouldn't it—if you could take the state off and hang it on the wall, and put it on the next morning.

It's a question of the reality of what actually becomes the substance when one experiences a state. Because I believe that when one has an experience which is not only agreeable but probably useful, that the amount of intensity with which one experiences creates, in one, a condition sometimes physiological and sometimes psychological. That is usually a substance which is not material as we know it, but it has to do with certain possibilities—we call it simply

'abstract'—which partly crystallize out in some way, in very much the same way as when I say "I have a thought" and it can crystallize out into a thought-form. Now, the example for oneself when one Works is a little different. Because at such a time I actually wish to create a condition of myself in my brain in which, then, this 'I' becomes you might say 'substantial'; that is, it starts to materialize in the form I wish it to function, and I will say it becomes for me a certain entity which is 'linked up' with the place in the brain where this Objectivity will take place.

Now, to what extent that kind of activity can actually affect the configuration of the matter of the brain, to some extent it is logical to assume that the brain, for the different functions it has to fulfill has, for that, special small apparatuses which are in conformity with that what it has to do. I can, for instance, think quite definitely about the front of the brain being the instrument with which I formulate, that the different molecules and configurations of the brain matter itself becomes more and more adaptable to the possibility of formulating. And the same as the question of pondering, the same as the brain in contact with that what is feeling or even emotional states like the hypothalamus, or that there are certain sections in the brain which are definitely used for certain purposes. When one Works, there is a section in the brain that becomes adapted to the possibility of Objectivity; and I call it 'I' when it receives constantly impressions of myself, and that then that what is the configuration of such mental matter is in a certain way adapted to be able to receive impressions of that kind. In that sense I can say that 'I' has a substance which is there, even if it doesn't receive material for functioning.

Now, that's a different concept from saying that 'I' does not exist when it is not fed, and I have to explain that—that what is 'I' and when it is fed it is alive, but when it is not fed it hibernates. You see, there is a form of life that takes place at a very low level; and that when the Spring arrives it is alivened again using exactly the same form in which it was, but the increase of the height of that form of life becomes then apparent in the certain motions of the body. In exactly the same way, when the brain has in it a little bit of that configuration of 'I' and this 'I' is not being fed but remains in existence, it can remain in existence during the night; and then in the morning it can be called upon and remain present to you ... when you start feeding it again, it will start to function.

This is the only way by which one can have the actuality of something remaining in existence during the night. There are different ways in trying to remember. When one wakes up in the morning and that what was very vivid and clear the evening before, I can, by recalling it

bring it back to me as if then that what was taking place in me while I was so clear, again is repeated; and partly in the form in which my posture was, or the state of my mind in general, or that what was my interest, or even the condition of my body.

But, we go too much in detail about that. Because there is during the night such a possibility of a disturbance of such things of the previous day—particularly when the mind and the feeling are being put to rest and start to function, then, in a different way when they are separated from each other—that the whole structure, which is partly mental and partly emotional, almost disappears.

So I cannot rely too much on the recollection, but if it was really vivid I can approximate it. There is no other way. I have to find out what it is that brings me in a good state. I don't have to be foolish—to try to sit up and keep it—because in all probability you won't keep it anyhow, and if I give my body enough time to sleep and rest, the next morning my wish to have Work, my wish to Wake up remains constantly dependent on the motivation for which I had Worked the evening before.

You understand that: The reason why I wish to Wake up is based on the realization of what I am, and to the extent that I know what I am and I know that that what I am is not right or good enough—or not evolved enough, or not complete enough—to that extent I will wish to Work. So the evening before I am in a state where I can Work, or even as a result of having read that I am affected in the direction of Work, the next morning the motivation is exactly the same as the evening before, and if I then have a wish to Work I can reproduce the 'I' within a few seconds.

Am I talking a language you can follow? I do not know how much you know about Work, you see, and the assumption is that you really do know ... and what I have been saying can only be done by a person who really has had experience of Work for quite some time.

Questioner: My problem is that I may have a strong wish to Work the night before and know why I had it; and then, in the morning in my head—I still don't know why—the wish isn't there anymore.

Mr. Nyland: No, the question is: The state which you remember you were in and which gave you the motivation, is the next morning not there anymore. And that is your stupidity, it is that you don't want to pay attention to it; because there are too many other things that early in the morning will engage your attention, and then there is no particular desire to think about, let's say, how 'bad' you were.

It should be something that is constantly in one's mind which produces the motivation for the wish to Work. Because you're not changing that quickly, and if today ... or at this moment you realize that you ought to Work because there is something, let's call it, 'incomplete' in you, something in you must also know the next morning that the same incompleteness still exists, and you have to pay attention to it. So if your mind is occupied with a variety of different things, expectations for the day, take a little piece of paper and read it, hang it on the wall—that what you write up—even before you can read the next morning. And maybe you have to use little things like that in order to bring it back to your mind: That that is part of your wish, and that the wish has to be followed by the intensity of actually being Awake or Aware.

Give yourself a task before you fall asleep; that that what you realize is a condition for your Work; that you actually try as you are falling asleep that something could remain Awake in the form of 'I'. That is, that you fall asleep with the wish to remain Awake that time, and hope that you might remain Awake during your sleep physically. It depends on your intensity of that kind of a wish, how you will wake up the next morning. Try it at least for seven days.

Yes.

New Questioner: I have several questions.

Mr. Nyland: One is allowed.

Questioner: I'm aware from a ... I'm aware that God sends messengers to Earth very frequently.

Mr. Nyland: How do you mean 'aware.'

Questioner: Well, from my study of religions, and...

Mr. Nyland: We don't use the word 'aware.'

Questioner: I beg your pardon?

Mr. Nyland: We don't use the word 'aware.' Either you know, or you don't.

Questioner: I know.

Mr. Nyland: Or, you believe it

Questioner: I know, and I believe it.

Mr. Nyland: Okay. It's not Awareness. All right? Good.

Yeah.

Questioner: And, my question is about Meher Baba, who claims to be a messenger—or as he says, a 'God-man' on Earth—and I'd like to know about that. I asked you the other day, but we were cut short with the time.

Mr. Nyland: Yeah. The thing is, have you ever met him?

Questioner: No.

Mr. Nyland: Have you seen pictures of him? You know something about him? And you know other people have seen him?

Questioner: Yes.

Mr. Nyland: Can you believe them—when they say he is a messenger?

Questioner: That's a big question. They accept him as their master or their teacher. They accept him as the Avatar.

Mr. Nyland: Yeah. So it becomes a messenger for them.

Questioner: Yes. You know, I can accept them for what they are.

Mr. Nyland: That's as far as it can go, until you have more information that he actually shows to be a messenger. I would give him the benefit of the doubt and say "Meher Baba I believe you are a messenger," and then I would almost say, "So what." It's a satisfaction of curiosity. There may be thousands of people who are messengers, what good is it to you. And even the fact that Christ was a messenger from Above—or Mohammed—what is the meaning ... until *you* believe in that what they preach, or do, or tell you to do and then verify for yourself that it has a value, and that value can only come from a messenger. Now, this is very difficult. Because there are lots of things I get out of a book and they become valuable to me; and they give me instruction and I follow them and I say "Yes, it works," it doesn't mean that that professor is a messenger.

So there has to be something very special in a person I would like to consider a messenger, and I think I ought to define what I really feel is a messenger. He has to bring something from Above to Earth which is helpful for Mankind, or illustrates why he happened to come and the reason why he now appeared and whatever his motivations were; that now in whatever he communicates, it becomes something of such value that I say it is "Not of this Earth."

So if I want to look at Baba from that theoretical standpoint maybe I can find certain things in what he has said or written, but when he simply says "God is love," or Baba ... "You must love me" and so forth, that for me doesn't cut any ice. I don't know enough about him, but already looking at him I don't like very much. It brings ... most likely I am prejudiced, but it doesn't mean that I couldn't be convinced. But it has no meaning to say that he is—or was, or might be—a messenger, and the fact that he is silent, it doesn't mean very much to me.

Questioner: It was in relations. If this is was true—that somehow he says he is going to manifest

divinity...

Mr. Nyland: Then I would wait.

Questioner: What relationship ... or perhaps I better say I was wondering what relationship that would have to be to ... in Work.

Mr. Nyland: I don't know. I really don't know. I don't know of anyone who believes in Baba and also has some relation in Work, or that a person that is interested in Work is also interested in Baba. I think it's either one or the other, because I don't think they cover each other. I think they have a different kind of a message. And then I ask, "Was Gurdjieff a messenger?" See, the fact that Baba says that about himself doesn't mean anything either.

I can tell it, but you won't have to believe me—thank God. No, these questions are quite theoretical, I wouldn't worry about it and I wouldn't waste my time—I mean, my advice to you. Unless you really want to find out what is Baba—and read a little bit and go and find out where he is, meet him, shake hands, talk with him if you can, talk to everybody around and see what they say, and they love him and this and that—then at least you will know, or at least have a chance to know a little bit more. At the present time it's completely outside.

Was that now the question? Not very important, is it.

Questioner: I have a question about Work.

Mr. Nyland: No, but I said one question.

All right.

New Questioner: The Christmas meeting you talked about, uh, a lack of enthusiasm which you had noticed, and in myself I have noticed, in the last three or four months, something about ... in the way I Work that there seems to be something missing.

Mr. Nyland: When you say 'in the way' you Work, what Work do you mean.

Questioner: Well, when I try to make the effort it doesn't seem that I am motivated to the depth that I seem to have been when I first came into the Group.

Mr. Nyland: When did you come familiar.

Questioner: About... Well, not too long ago—eight months.

Mr. Nyland: Yeah, and it is less now? The initial curiosity has worn off and you want to know, now, how to create more?

Questioner: Yes.

Mr. Nyland: It all depends, what you think of yourself. If you consider yourself in this state of

not having enthusiasm and having to admit that you really are less interested, if you want to continue with that you won't do anything about it. If you really heartily dislike it or you don't think it is right or that it doesn't belong to a Man or whatever ... whichever way you want to describe it, you will do something.

If I say I have not enough enthusiasm for anything and at the same time I say I should have it, then I surely will try to make it. I may be quite unhandy in making it, but my attitude is that I want to make it. If I don't work but my attitude is that I should and I want to—and I honestly want to—I will do it. I may find out that I don't have very much energy for it, and then I have to know why is it that I am so lazy, or why is it that I cannot drum up enough enthusiasm in order to Work. But again, it's a condition of oneself. If I'm very much alive, it's probably easier to try to become Aware if there is already a life force that has to be expressed. But if I'm low down near the ground and I have difficulty even in ordinary life to get up, then of course what will I do as far as Work is concerned.

Is that clear. The curiosity has to be substituted by the real wish; and that has to be based on the necessity, and if I don't understand that there is a need for that kind of Work, I will not Work. But I can be affected by other people and I can be affected by gaining more and more information about myself, and if I come to the statement of myself ... stating for myself certain facts which, when I think about it I really don't like, then perhaps I will do something.

Questioner: Sometimes I can see things and I wish ... really motivate me, but then it seems to slacken off—the thing—and then...

Mr. Nyland: Whenever you see it, will you then Work? Don't allow the time to let it slacken off. If I say "Yes, I ought to Work," do it *then*, don't wait. Because you will find out if the thought was actually valuable enough to have it. The thought may be a thought only. There may not be really any substance in it. It's only if I test it out—that I have the thought I think I ought to Work—and I actually do it, it is a real thought for me; but if it is just a thought, it is ephemeral.

Give yourself a task in the morning: And the first time when you have the thought that you ought to Work, that you actually will take off the time to Work in the best way you can.

All right?

Questioner: Yes.

Mr. Nyland: Good.

Not yet Harriet, because we still have Los Angeles to go to.

Yeah.

New Questioner: In the Chapter Destruction of Ashiata Shiemash's organization, Gurdjieff talks about the four Hasnamuss individuals. He speaks of the Eternal Hasnamuss, who suffers a kind of retribution. What part of that is in us.

Mr. Nyland: I hope it never is in one. I don't think there are many who are that kind of fourth Hasnamuss. Because that presupposes that one is a Hasnamuss in all three centers, and for such a person there is no hope. What is it in us, is that we die prematurely in all three centers; or that what is accumulated in ourselves as knowledge, or as a feeling, or even as an ability to do physical Work—that that preoccupies us is so much that we say "I know all of it, and no one can tell me anything else anymore." When that happens in three centers, such a Man is really doomed. Because he has killed all life in him. He is just existing, and the life has gone out of him because he has no further aspiration.

It happens seldom that it takes place in three centers. And the other ... when it happens in one or the second or the third, or even if it happens in two centers there is still hope because that center which is not affected might enable a person to get out of it totally. But it depends a great deal on how deep each center has been affected, and maybe during the lifetime allotted to such a person it may not be possible. But they are sent to three planets which represent, for them, Purgatory to purge them of the difficulties inherent in that center which has made them a Hasnamuss.

Questioner: When you say Purgatory...

Mr. Nyland: Purgatory is suffering.

Questioner:: Are you referring also to the Holy Planet Purgatory?

Mr. Nyland: The Holy Planet Purgatory is only an illustration of what happens to Man on Earth when he is interested in trying to do away with that what prevents him to Work. Because in then wishing to give up in the midst of all the influences of paradise—the beautiful description that Gurdjieff gives of the Holy Planet Purgatory—and the necessity of His Endlessness visiting the planet, simply means that at times during one's lifetime, in suffering everything seems to be beautiful for a person but inside of himself it is terrible; and when he wishes that then something could help him, he wishes for His Endlessness actually to hear him in his suffering, and when he prays it is "Lord, have mercy for me in my state of Purgatory," and *that* is Earth.

Earth is actually that what causes one to remain asleep, and that what will enable one—uh,

a Man—to Wake Up is that what is the essential part in each of his centers. So that my hope is not primarily on the uncovering of Magnetic Center when it has anything to do with physical appearance. Because the physical appearance for me becomes the form, and the further I go in the development even of a personality, the more chance there is that I can recognize life. I can recognize it much easier in an emotional state and I can recognize it in my mind at times when my mind is free to let thoughts come in and go, or when I can ponder about them, so for me the question is always: How much of life can I discover in myself which will give me, then, the hope for freeing the totality of life within myself. And this is exactly the state that a Hasnamuss cannot experience—not in the one or the other center—and also it is so difficult to experience it when I'm suffering and completely taken up by all the affairs of ordinary life.

Suffering will only come and become Purgatory when there is a Conscience that is aware of the suffering and aware of the possibility of freedom. But I must not philosophize too much with you.

Questioner: You spoke of this—"Lord, have mercy." Would it be premature to attempt any sort of prayer of the heart?

Mr. Nyland: No, it's not premature. One can make the attempt by trying to be as complete as one can be, and as sincere. One can say it and hope that it comes from the right place. It will reach a level of God which corresponds to my state.

All right?

Questioner: Yes.

Mr. Nyland: Yes.

New Questioner: Well, I hear you talk about the wish that the person has, dependent on how results are in themselves. And I know about that process in myself, but I also know that when I go in that direction it just, um, you know it just goes more...

Mr. Nyland: In what direction.

Questioner: When I stop to look at myself in a certain way ... well, I don't like the way I am, it goes in a direction of self-pity—you know, it just tangles me up.

Mr. Nyland: Yeah.

Questioner: But there's another attitude that I have towards myself, especially lately, and I wanted to know if certain kinds of attitudes I have towards my life—you know, simply in the moment—can feed the little 'I'.

Mr. Nyland: We talked—and we have talked every once in a while—about the ‘totality’ of things. It includes the totality of myself. It includes the condition in which I am at times, sometimes up and sometimes down, sometimes in light, sometimes in darkness. When I suffer, or I have pity or I have a difficult time, it is very difficult to think about the times that I was not suffering, than only hoping that I could actually be there. It is difficult to experience it. It is something, that I have to learn: That what I am at any one time is only a facet of myself; and it happens to come out in a manifestation or in a condition which I call suffering, and the pity that I then have about myself is that I believe that that is all of me.

As soon as there is a chance that somehow or other I remember that I am also different at different times, or that even at the moment when some part of me is suffering that there is something else that is not suffering, the thought can help me. Many times in such a case one evokes the help of His Endlessness. Because it's extremely difficult for me to look at the other side of the Earth or if it is a manifestation to look at the other side of the Moon, but when I know that there is a Sun which shines constantly wherever it is, then I can assume that if that is evoked in my mind and in my heart that there is a realization of such a thing existing besides what I am now, and I realize that I'm only part ... but what in reality exists is quite different. The total facets of a Man should constantly be in his mind. It doesn't matter through which window he looks out on the world. If I realize the room in which I live and if I am Aware of my existence, I am not bound by having to face one wall. But even if I face a wall and I see it with my eyes, that what is within me is Aware of the total room.

You understand? This question of becoming Aware of oneself and the acceptance of that what I now, as a result of suffering, experience and which produces in me a very definite manifestation corresponding to the suffering, is only, I say, ‘skin deep’; and if I can accept my condition as it is, then there is no question anymore to consider the manifestation as a result of suffering but I see, then, what causes me to be in that direction suffering but in many other directions alive.

It's not a question of theory, it's only very difficult to do. Because, what is needed is at the moment when I am engaged in this emotional state and I'm taken up by it, there is very little that I really can do; and I may have to wait until a few thoughts have made a little inroad on the totality of my emotional state—and representing, in that emotional state, a helluva lot of energy. But I cannot get at it when I'm closed up and keep that within myself, but if I make all the time

some kind of an attempt, small as they may be I start to nibble at it. And it's interesting; because as soon as I allow from some corner a little light to enter and I remain honest—that is, I want to get rid of it—then I can; but if I want it to hold onto because I love myself too much in suffering and I have a concept of a flagellant who feels it is necessary to suffer in order to reach God, then it's an entirely different state.

Questioner: I thank you. There's one thing... That makes a lot of things clearer to me, but there's one other thing—when I'm not suffering, you know—but I can't explain it. I have a wish to Work and it comes out in a certain way, you know. It comes out lately in an emotional state that you talked to me about. It's as if... It's not always emotional, you know. It's like...

Mr. Nyland: What *would* you call it.

Questioner: Well, I guess it is.

Mr. Nyland: A heightened state of living.

Questioner I feel ... I feel open to certain things much more.

Mr. Nyland: Yes.

Questioner: I am, but it's different from experiences that I've had, um, of trying to Work on myself in the way of the ABC's.

Mr. Nyland: Well, the difference there is immediately—and you know it—it's the difference between the intellectual and the emotional approach.

Questioner: Yea. But, you see, the intellectual approach is pretty well defined.

Mr. Nyland: That's right, and it gives you a concept of Impartiality which is helpful when one is in an emotional state.

You see, what simply happens when I'm a little bit more alive—or there is a great deal of energy, or there is an emotional something that can give me heat—I of course will expand, and because of that I will be open. When it comes from an emotional state and one lets it penetrate in one and let it be what it is, is in its function will cause me, as a form, to open up and to become more porous. It has to come from inside, and it doesn't matter very much what has provoked it. It may be suffering and it may be joy—either one or the other—but there has to be a quantity of that kind of energy which now is in my body and has to come out some way or other, and I wish it now to affect me that I could become more open to the possibility of receiving something that at the present time I don't have.

That's exactly the same as when I pray there is something in me that takes place, and it is

exactly like this: Becoming lighter and being lifted up in order for me to come as close to God as I can. Whenever there is anything ... that I say I pray with my heart and my mind formulating and I stretch out my arm towards the sky and I hope by that means of that kind of a posture to indicate that all of me wishes to pray, I am lifted up. But what takes place in me is exactly the emotional state which, you might say, 'warms' me with the love for God, and then as a result totally I become open to any influence that God will send me.

Don't run away from suffering. It's quite right. Because there is an enormous amount of energy that can be used when one can accept it; and when a Christian will say "Everything that God sends me I will take," he eliminates completely the rebellion but he does not eliminate the suffering.

All right?

Yea, who is in the back.

New Questioner: Is there a way of helping a young person when he's been getting blinded by taking a drug?

Mr. Nyland: In the first place, if the young person is still interested in discussing it openly, to tell him about the damage that drugs have done. I do not know. It depends entirely on his or her surrounding and to what extent such a person is actually willing to believe that regardless of the experience, something else also has taken place which they usually don't know but they could understand if they know: That that what is a drug is not normal for the body, and many times has in it a substance which is antagonistic to the body up to the point of becoming poisonous.

Simply the fact that a drug happens to exist as a chemical does not mean that it is suitable for the body—to be digested by it. Any kind of a medicine has a relationship to certain chemicals which already exist in the body, and then happen to increase the quantity. I may not have enough iodine, but I can then take it because there is a gland in me that produces it. With a drug it's quite different. A drug is organically a chemical which is not, in the strict sense of the word, organic for the body.

Now, to what extent such a person is willing to believe that he has done certain things in his innocence and ignorance that actually has affected him, and that will take some time to throw off; or that the body has to make an adjustment, and when the adjustment is a little bit too much for the body that then there is a certain damage which probably has affected the body in a certain way and perhaps even makes it more hard to undo.

If you can tell such a person the story of arsenic when it affects the human body. The human body is a beautiful instrument and can adapt itself to a variety of different conditions, and that even when it is exposed to have to take in certain medicines or certain chemicals—and even chemicals that are a little poisonous—it is possible for the body to make the adjustment gradual and then adjust itself to the new condition in which a little bit of the poison happens to be present. And that if one increases that kind of a dose and every day a little more, after a month the body has made constantly adjustments to it; and then the poison can be taken in without being poisonous, and the fact that I know it is still a poison is that when I don't take it, I die. So the body is then, regarding the first state abnormal, but it is conditioned to take care of the condition of the poison. If I want to get rid of it again, I have to reduce very slowly the different doses of arsenic, until finally the body has made another adjustment and comes back to normal. We know this of course of the body: That it does take on different forms dependent on different conditions. If you live in the tropics for some time your blood is getting thinner, and of course it thickens up again after six months in an ordinary kind of a climate.

Now, there's nothing unusual in the adaptation of the body because, thank God, it's quite flexible. But there are of course certain limits, and particularly when too much is given in one dose the body cannot handle it. And this is usually the case with drugs. It goes to a certain place and creates ... I wouldn't say damage but a rearrangement—particularly LSD, or even marijuana—an arrangement of the brain, and because of that chemical presence the brain functions and is actually expanding and has a chance of receiving certain impressions or to bring up certain memories which were there and which very seldom had been uncovered; so the result is, of course, that I experience something unusual and that becomes to some extent agreeable, but the trouble is that the drug is doing it and I'm not doing it, and so the next time when I want to have the same kind of an experience I will take a drug.

The solution for Man if he wants to become really Conscious, is that there is something in him that compels him to wish to Work; and that in Working he makes something that becomes Conscious for him which then, when it is being fed, remains permanent with him. So that at any time that he wishes to have a state of Consciousness or something comparable to it, that there is something in him on which he can call which is his own, and it is not a drug.

I have to get rid of the drug, and also when I am under the influence of it there is nothing in me that can even handle it. If there were two kinds of drugs—one for the body to get a good

state and to have a trip, and the other to manufacture in me something that could remain the master of the state in which I am—it would be beautiful, but such a thing doesn't exist. And that therefore if I want to repeat it because it is an agreeable sensation I will use the drug again and, of course, perhaps I will become enslaved to it.

I can never become enslaved to something that is my own and that I can handle—or create, or can be in me of a certain influence. I will never become dependent on God, even if I pray too much—provided God gives me at certain times that what is needed to indicate that that prayer was heard. And that each time *I* have to make the effort to pray, and there is no foregone conclusion, even, that God will hear me.

With a drug it's different: Every time I do it, of course I know the drug will function. But, I'm so dependent on it. And this is really the greatest danger—the dependency. Because the body can take care—up to a certain point—of certain things that are in excess, but it may take a little while. And the damage sometimes is also there, but I don't know the damage because it has gone sometimes very deep and it takes a long time to come out, and maybe after some years it becomes noticeable.

But, you see, I do not know how such a person will look at it; because usually they want to be blind and they want to see only what is the enjoyment and never mind the expense—the expense of the body, what cost it is—but if they could be taught to look at people who are under the influence and to see what they are in their behavior and to tell them that such people at times are definitely not normal. And particularly it depends how old they are. If one can actually watch and see the eyes of such a person who is addicted—or I mean who is under the influence, under the addiction of a drug—starts to show in the expression on his face, or in the eyes—in the light that comes through it—very definitely changes and also deficiencies. But, you see, much of this becomes a threat. And when it is held in front of person—say “Look out”—there is always a little tendency to say it may be a danger for someone else but it is not for me, it's very difficult to counteract it. If a person has a wish to overcome it, of course it can be undone. But they are constantly associating with friends for whom it doesn't mean very much, and of course they fall into that kind of a trap.

It's difficult to say how to help. It depends on the trust. If the young person has trust in an older person with more experience or who can tell actually what he does know—and for sure, and without increasing the amount of danger that is involved in, you might say overdoing it—

then maybe that kind of a trust, that he will start to think and then maybe there is a chance that he will say "Yes, maybe you are right."

There is no solution for drugs by simply saying "Wake Up," but there is a chance that a person who is Awake will never need a drug. Because he knows that there is a different way to Consciousness; and not only that it is saner, it is much better because it enriches him. A drug takes away, in a short time, a great deal of energy, and I would not be surprised—although I have nothing to prove it by—that the life of such people is shortened because of taking in of drugs, and that is something that cannot be undone.

Yeah.

New Questioner: In All and Everything, and also in what you said a while ago: Pleasure, if continued...

Mr. Nyland: About what?

Questioner: Pleasure.

Mr. Nyland: Pleasure? Yes?

Questioner: and how it related to you ... you mentioning you want to see that a part of the Organ of Kundabuffer, that the people of ... humans on Earth began to experience 'pleasure,' as I recall, in me; knowing that I'm always experiencing pleasure and finding that a certain seeking of pleasure in my life, uh, I felt I can't really get close enough to it to say I understand what is meant there. I know that I do it, I can more or less come out and say "Well, you know, this is indulgence," but I haven't found where it really relates and I can't relate it to myself yet, uh, in relation to the Work. And I know pleasure is there, because it is an experience of pleasure...

Mr. Nyland: But, try some experiments: How much during one day do you have pleasure; and how much do you Work during such a day, and if you have a day that is less pleasure do you Work more.

Questioner: I'm not actually certain what pleasure means.

Mr. Nyland: Oh, pleasure is a heightened state in which there is something that is really lifting you up. That you look at things in a different way and you feel lighter regarding it; that you have an enjoyment of yourself and that you have a state that is definitely a little bit better; that there is a certain pleasure that you take in any kind of an activity, or a thought or a feeling. That the pleasure may be evoked by someone else who is in the neighborhood who causes you, perhaps, to have a pleasurable feeling; or by association with certain thoughts or experiences you have

had, that the recalling of it gives you again pleasure. I think it is not so difficult to define what pleasure is. It may be difficult to state where it starts, but when it's there I recognize it. I think it is a form of energy that uses certain states of oneself in order to cover up, many times, other states; and that then this particular manifestation prevents me from having energy available for ... naturally not the opposite but even for analogous feelings, and that much is concentrated in this one, which may be a laugh coming from my heart or an enjoyment in which my whole body starts to shake, or that the voice definitely becomes raucous when I have a joke that I think is very good.

I do not know what you understand by pleasures for yourself. It may be intellectual or emotional, or it may be your body. On the face of it there is no objection to pleasure at all. I think it will help a great deal in the state of your health, and when it can be pleasure ... it is enjoyment while you eat, I think you digest better.

But if you want to compare it with Work and a question of how much time do you want to spend on Work or how many thoughts are there that will lead to the desire to Work on yourself, then of course there is a danger that the pleasure will prevent you; because it takes up too much energy, and when you are in pleasure you really don't want to Work because you are already so satisfied. I don't want to thank God when the Sun shines, because I think I'm entitled to it.

But otherwise I don't understand the question, really. Because pleasure is just a form of behavior of a human being, and why say it is wrong or right. It is there. It doesn't take too much, does it? And really, I don't laugh all the time, and I'm sure that even during a day that is pleasurable there are certain times that I'm not at all in that kind of a pleasurable state. I may be high ... rather, I may be experiencing a state of lightness and perhaps in that I can use it for the purpose of trying to Wake Up, but many times it has nothing to do with it. When I'm pleasure ... or in pleasure it may be many times on the outside only, and inside I may be like a --[inaudible]. It doesn't mean very much that I have pleasure. Even in ordinary life it is temporary, and I can undo it ... and maybe a thought can immediately precipitate something else, then all the pleasure is gone. I may wake up with a very good state in the morning, and then someone phones, the telephone ... says something to me and I'll be damned, I cannot find the pleasure anymore. So in that way I think it is ephemeral. It's very much on the surface.

When you have a good belly laugh maybe it comes from a little deeper, but even that—the pleasures of the body and the desires of the body, the wish to sleep or to eat and drink or all kind

of companionship—all these kind of things, one puts them on a certain level and you say “Yes, that’s pleasure but I don’t want it,” it’s like candy to me. As I say, I do not understand the question. Because it has nothing to do with Work. Work is something that I know I must do, because what I am is not right enough. Work has an idea that I wish to become something in my own life *now* in order to be better prepared, either when I die or to utilize my time for something that is worthwhile; and if I could during such a time build something that is permanent, I think it is much of a higher aim for me instead of to satisfy my pleasure. So there is a contradiction if I spend time one way or the other; and if I indulge I definitely—and I use that word—I say that is ‘wrong’ for me, because what right do I have to indulge.

All right? We’ll leave it at that. No?

Yes, Jessica.

Jessica: I noticed the last couple of days that I must have had ... and that I get off the track and stop Working because I get caught up in certain things—simply statements sometimes, or criticism or whatever it is—that it has a certain ... there’s a point when I notice it and I can’t stand to admit it. I continue with it, because it’s so...

Mr. Nyland: Why can’t you admit it.

Jessica: Because I don’t like the fact that I got off the track.

Mr. Nyland: Yeah, but it’s infantile.

Jessica: I know. But I can’t find a way to let go as soon as I’m concerned.

Mr. Nyland: The only time is that you actually can start to admit it. But, you have to start admitting it already before it starts to become too much. There’s a certain cleverness when I see something is coming, that I go out of its way. If I actually consider myself as I am in daily life, I become interested in that. I’ve called it a ‘laboratory.’ I’m interested in this state of my body, because I have to use it for different purposes. When I wake up in the morning I say “My body is here and my mind and my feeling are here, and have I room for the room to Wake Up.” I really must ask that, because many times I don’t even think about it. But I think if I become a Man and interested in the development of myself as a Man—that I want to grow—I have to spend time in pursuing such kind of aims, that I consider it an important part of my life that I wish to reserve enough time to try to make attempts to Wake Up.

So when I find myself in these kind of states, I have really let something slip by; and I say then “Now I am here, can ‘I’ still accept me as I am,” it makes me terribly difficult because I’m

already so full of criticism about it. So I have to have some kind of help so that I'm not entirely living in my mind then. And if I at such a time say "I don't like that state because I know it makes me morose or pessimistic, I ought to do something about it," if you mean that—that is, if you are actually interested—then wash your hands in cold water, and really get it very cold. Or, open the door and sit in a draft. Not that you enjoy it. Or sometimes I say "Stand on your head," or do something awkward and terrible to your body. And the body objects, and all during that time you will forget how ... how you were. Your state will be affected. It's not always the activity of doing something—that you I say I walk up and down the floor, I'm here in my room and I do this and I turn around and I do this and I bend over. And whatever it is—sure, they're good but sometimes they don't work anymore, and sometimes I have to do certain things a little bit more radically.

But all the time I have to have in mind "I want to get rid of this, because it prevents me from really Waking Up." If that is my aim, I will do it for that; if it's not my aim I will never get anywhere. And it doesn't make any difference if someone else tells me "Wake up, it will help you," I won't do it. It's got to be something in me that is really disgusted about myself, together with a wish not to let this disgust continue. I will find, always, rationalizations that will enable me to sit exactly the way I am without having to move. It doesn't make any difference, I can always justify laziness. And at the proper time when I don't want to do things and I get sick, or I have a headache or I will say that such-and-such, it influences me—"excuse me, I cannot help it"—but I cannot stand it any longer, all such things are just substitutes, they are not a normal person.

I can also say I'm abnormal and then I can feel pity and I can say, "Yes, and all of that was the reason because such-and-such and such-and-such..." Not early in the morning. Early in the morning is a freedom from father and mother, there is a freedom from my youth, there is even a freedom from the rest of the world, if I am sufficiently healthy there is a freedom from my bed. And when one says "Stand on a wet towel" it is to remind you that there is something in you that is then alive independently of any other kind of a condition, and at such a time there is no excuse, then I can Wake Up. Start the day with that—when you have these terrible experiences which you don't like. And, who would like them? Nobody. Of course you would hate yourself. Nobody wants to have all kind of ... not even the rationalizations you won't like, because it ends up in a state of idiocy. It's not right for a Man.

But the rest becomes theoretical during the day, because then there is practically no chance anymore to overcome it. The time to overcome it is early in the morning; then there is still a certain facility and an ability really to be flexible enough, and a hope which usually comes when the different centers are not connected anymore. And, before ordinary life takes one up and before the thoughts come and before that what I know I have to do during the day which I dislike or that what I remember of the day before and here is another day exactly like it. I'm caught!, and that's the pity. At such a time someone will say "Don't get caught!," maybe it would help.

So, see what you do tomorrow when you wake up. Tomorrow morning, first thing; open your eyes, see what you then have. It's very interesting to see what is the first thought one has when you wake up, it's quite indicative of the level of where one lives.

Are we already at the end of the tape? Is that the tape?

Engineer: No.

Mr. Nyland: Any other questions.

Yes.

New Questioner: I've found since I've been Working on myself that the ... for want of a better word the constructive and destructive parts of myself—actually, um, things which happen to me—have become very polarized. The balance has changed in that I would say there are more constructive things there.

Mr Nyland: Shifting over?

Questioner: Yes. But the other things, when they do occur—which is less frequent, um, but still happening of course—seem to take a greater toll, have more power than before. And I...

Mr Nyland: They won't let you go so easily, you know. It's always the last part that weighs the heaviest. It is true. You have to look at this; I wouldn't say 'the Devil and God,' but there is some definite force that is destructive and there is a constructive one which points in a different direction, and the opposition between the two is simply that one has a different kind of an aim than the other. So when they are confronted and that what is destructive sees that there is a little less because there is more constructive, the intensity is increased.

It will keep on holding onto you. It's not easy for the Devil to let you go. As long as there is a little bit of a balance the Devil will say "At any time I can get her back," but if you are seventy-five percent already on the road to Heaven, then the Devil starts to get anxious.

Don't look at it too seriously. Because I think it is a natural process ... because at the end

there is a question of Mother Nature keeping you or not.

Questioner: Can one only wait it out and maybe ... and simply Work.

Mr Nyland: No, something has to be done. Because if you wait it out it will take the normal balance, which is dependent on the state and on the condition in which you live. Something has to happen in order to push the balance a little further, and to counteract that what holds it back. That is yourself, who are in between the Devil and God. Something has to come from you as a result of a desire and expressed as a Will to take care ... and what we call ‘Work on oneself’ simply means that I start to become interested in giving a helping hand to God and not to Mother Nature.

It is sometimes as if I would like to have Mother Nature and God get together and I say, “Now you both talk it over because I cannot get anywhere.” But it is far better to say, “All right, I understand what is meant and I know what Mother Nature is trying to do to keep me to Earth, but I know also that I’m not only an Earth Man.” So with that particular part, which is different and which belongs much more to higher regions—they may be Heaven or different levels—that I then start to assert my authority. This produces in me a different kind of balance, because there is more time spent in the affairs of Heaven than in the affairs of Earth when as a human being I become interested in those kind of thoughts that have more value and the feelings which I know are deeper. And this is a process that can continue when I insist that I want to have it that way. Something in me has to remain alive to that possibility, and that something I simply call something is ‘Awake’ to me in my sleeping state, and when it is now Awake it can have the power. Because I am asleep and I am subject to the two forces, and in my sleep that what is Awake starts to affect me and gives me a dream of a balance in which something of me is moving towards construction; and then at the proper time Mother Nature wakes me up and I Wake Up out of this dream, and then I say to myself “That is the condition I’m in, now I know the truth.”

It’s very good, you see, but something has to be there to Wake me Up. Don’t worry too much about destruction. It will take its place properly, but there is a definite chance to stop it at a certain time, and also to retard it. Keep on Working.

Are we at the end of the tape?

Engineer: Almost.

Mr. Nyland: Oh, yes.

Engineer: We're recording.

Mr. Nyland: Will we wait 'till it runs off? [chuckle] All right, it'll come anyhow—there is an end. We will meet again Monday at Clara Street, the last evening, but we will continue with questions if you like.

So, good night everybody.

Yes.

Jean: I have a signup?

Mr. Nyland: Huh?

Jean: I have the Sunday Workday.

Mr Nyland: Who wants to.

Jean: Whoever wants to can sign up back there, on the sheet.

Mr Nyland: You hear that? All of you hear that? Anyone who wants to Work on Sunday—you can report to Jean and sign their name, and then they are bound.

Goodnight, everybody.

End of tape